

CHARACTERS

OF TRUE
BLESSEDNESSE,

Delivered
IN A SERMON
Preached at Saint *Maries*
Church in *Dover*. Sep. 21.

1637.

At the Funerals of M^{rs}. ALICE
PERCIVALL, Wife of ANTHONY
PERCIVALL Esquire.

By John Reading.

Memoria Iusti in benedictionem, & no-
men impiorum putrescet. PROV. 10. 7.

LONDON,
Printed by E. G. for Ioyce Norton
and Ric. Whitakers, at the Signe of
the Kings Armes in Saint Pauls
Church yard. 1638.

CHARACTERS

OF THE

WISDOM OF THE

ANCIENTS

IN THE

ARTS AND

MANUFACTURES

OF THE

ANCIENTS

IN THE

ARTS AND

MANUFACTURES

OF THE

ANCIENTS

IN THE

ARTS AND

MANUFACTURES

OF THE

ANCIENTS

IN THE

ARTS AND

MANUFACTURES



To my honour-
red Friend *Anthony*
Percivall Esq. Cap-
tain of *Arcliff Bulwark*
neere *Dover*; Comptrol-
ler of his Majesties
Customes for
Kent, &c.

Sir,

I doe at your request
venture this rough
draught to the pub-
like view; being more
confident of good mens

A 3

ac-

The Epistle

acceptance, than fear-
full of others rash cen-
sure: I had rather the
busie should question
my ability, than the
iust my will to serve
my friends: in which
office he is not blame-
worthy, who cannot
though he would, but
he that will not though
he can. The subiect is
accommodate to com-
fort concerning the
deceased, in whose
lives wee found these
markes (the blessed are
not

Dedicatory.

not lost, but gone before us: I shall goe to him, but hee shall not returne to mee, (said David of his good childe, the evill hee bitterly bewailed) and to informe us what is Blessednesse, lest in the pursuit of the false, we misse the true. None envie the dead a convenient tombe: no good man will, these kind of monuments, which equally preserve the memory

2 Sam. 12.

23.

The Epistle

mory of the Saints departed, and more profitably, than the most curious Epitaphs instruct the surviving: I have supplied some things which time straitned in the delivery. The Lord so direct and assist us in the use of his ordinance, that when these dayes of sinne are ended, we may attaine the end of our hopes, salvation and eternal happines in the world

Dedictory.

*world to come, through
our most blessed Lord
and Saviour Iesus
Christ. In whom I
am*

Your faithfull
friend

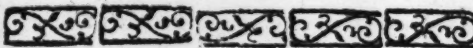
I. READING.

Deception

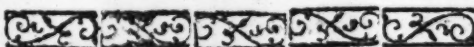
For the purpose of
our work, we have
not been able to
find a way to
do it.

Your faithful
friend

J. Reading.



Characters of true Blessednesse.

1. **V***Nity with God and his
Church.*
 2. *Constant praysing of God
in every estate.*
 3. *Confidence and Trust in
God,*
 4. *Sincerity of heart toward
the waies of God.*
- 

THE [illegible] OF [illegible]

BY [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



CHARACTERS
of
True Blessednesse, &c.

*Blessed are they that
dwell in thy house: they will
stil be praying thee, Selah.*

*Blessed is the man whose
strength is in thee: in whose
heart are the wayes of them,
Psal. 84. 4. 5.*



Concerning
the scope
of this
Psalm,
there are
some different opini-
ons

^a *Piscator*
after R.
Kimbi.
^b *Lyra citat*
doctores
Hebr.

^c *Musculus.*
Fabruius &
Calvin.

^d *Hen Ains*
worth in
Psal. Psaltes
à sacris cœti-
bus exulans,
desiderium
suum expo-
nit : prorum
in ecclesia
conversan-
tium felici-
tatem expli-
cat. lun.

ons among divines :
some refer this blef-
sednes to the ^a Priests
& Levites ministring
in the tabernacle: ^b o-
thers say, it expresseth
the desire of *Israel*
in captivity, to re-
turne and repaire the
temple. ^c Some re-
ferre it to *David's*
zeale & desire to re-
turne (from the exile
to which *Saul* or *Abso-*
lon had driven him)
to the tabernacle and
publike worship of
God. ^d Others, neere
to that, say that the
Prophet longing for
the communion of
the

the Sanctuary, sheweth how blessed they are that dwell therein. * *Lyra* is more generall: it seemeth to him, that it setteth out the desire of the Saints (yet living in this vale of misery) to attaine the ioyes of heaven. Neither doth ^t Saint *Augustine* seem to be of other iudgement, who having discoursed of the tribulations and pressures of the Saints in this life, concludeth, *Therefore when we are under the weights of temptations let us sound out*

*e Videtur
mibi quod
magis ex-
primat desi-
derium san-
ctorum
adhuc in
hac valle
in serie de-
gentium de-
cendiendi ad
gaudium su-
periorum
civium. Lyra
† Ergo in
pressuris
tentatio-
num consti-
tuti, edamus
hanc vocem,
et premit-
tamus desi-
derium no-
strum &c.
August.*

at Pet. 2 9
 Exod. 19. 6.
 Rev. 5 10.
 Rev. 8. 3, 4.

*out this voice, and send
 out our desires before us,
 how amiable are thy
 dwelling places, O Lord
 of hosts?* certainly
 those Levites were a
 Church representa-
 tive, and a type of
 the whole, who be-
 ing a ^a royall Priest-
 hood, an holy Nati-
 on, doe now daily
 appeare before God
 with our incense of
 Prayers, and shall
 ioyn in one heaven-
 ly quire before his
 throne, to which our
 present assembling in
 his publike service,
 doth now tune and
 pre-

prepare us. So that
this Psalm may seem
written, not only for
the holy Pen-man
thereof^b who loved
and longed to re-
turne to the Taber-
nacle, publike ser-
vice, and people of
God, but also for
their use, whose
hearts are by the
same spirit touched
with a reverend love
of Gods house and
service, through
which their faith
lookes on the state
of glory and blessed
life to come.

The title of this
Psalme

b *Psalm*, 42.
1, 2.

c *Vulgar. & Vatab. ad torcularia.*

d *August. pro torcularibus.*

וְכַפְּרָתוֹ
לְכַפְּרָתוֹ: ad

præcimen-
dum super
torcularibus.

Musculus

• תַּחַל
torcular, aut

instrumen-
tum musi-

cum torcu-

lari aut vin-

dem: a ad-

hberi soli-
tum. Psal.

8. i. Targ.

Cybara

quam attu-

lit David ex Gath, cum apud regem Achis exu-

laret. Valent. Shindler, lex. Penteglot. f. Eo quod

iste Psalmus propriè cantabatur in medio Septim.

collectis vindemiis - & in figuram collectionis

Psalme (as of the 80.) is commonly gi-
ven, c *ad torcularia,*
d or *pro torcularibus,*
for the wine-presses.

e The word hath
two significations: it
signifieth either a
wine-press, or musi-
call instrument, תַּחַל
the *Gittith*, or kinde
of instrument which
David brought with
him from Gath. f *Ly-*
ra giveth this reason:
This Psalme was
(saith hee) wont to

be

be sung about the
middle of Septem-
ber, when they had
gathered their grapes
to the presse. *Dent. 16.*
13, 14. Levit. 23. 34.
for a figure of the
gathering together
the Saints, by Gods
great harvesters, the
Angells, into the
kingdome of hea-
ven: and therefore
this was a feast of
great ioy and reioy-
cing. *Dent. 16. 14, 15.*
as that shall be to the
Elect.

This Psalm hath
two parts: The first
sheweth, that eternal
Bles-

Blessednesse is desirable above all things in this world. The second sheweth how we must attain it; by loving and frequenting Gods house.

Blessed are they: truly blessed, how ever the beguiled world account.

That dwell in thy house, by a *Synecdoche*, the house of God is put for the whole Church, whether assembling in the *tabernacle* in Shiloh, or *Gibeon*, the temple at Ierusalem, or whereever now the holy

1 Sam. I. 3
1 Chron.
21. 29.

holy word of God
foundeth, and the
Sacraments are truly
administred in the
society of Saints.

*They will still be pray-
sing thee :* Declaring
thy mercies, and li-
ving to thy glory.

Selah. Wee reade
this word onely in
the Psalmes, and
thrice in *Habakkuk*.

ⁱ Some give it *summe*,
or *planè*: the Chalde
Paraphrase, *ingiter*,
perpetuo. The Greeks

expresse it by *διαλλαγῆς*,
^k which seemeth to
be that which we call
a change of * the
mood.

*Iunius &
Tremel.*

k *Mélus
ἐναλλαγῆς.
Suidas.*

* Or as
Chrysoſt.
proem. in
Psalm. thin-
keth, an
antiphony.

l Shindler.
Pentegl.

m Vox est
non signi-
ficativa.

Ioh. Foster.

dist. Hebr.

m I. Foster.

citat. R.

David Kim-

hi. com. in

Pf. 3.

o Tantum

ad supplen-

dum modu-

lumen can-

tum, est dictio

encylica, seu

paragogica.

b.

p Ut dili-

genti medi-

tatione ex-

penderet

quod pre-

cessisset. A.

venarius.

mood. 1 The He-
brew Doctours say,
that **לֵבָנָה** *musica aut*
melodia inservit. It on-
ly serveth for the
musical note, m and
is of no signification
els. n Some thinke
it importeth, *certitudi-*
nem & veritatem.
Iohn Foster followeth
R. Abraham, Ben Ezra
and Burgenfis, addit. 3.
super Psal. 46. o that it
is put onely to sup-
ply the song (as o-
ther syllables in the
Psalmes) *carminis gra-*
tia. p Some take it for
a signe of the voices
exaltation, so as that
the

the mind might have time to be elevated to a serious consideration of that which was sung: to which opinion I willingly subscribe: if you will, adde, that it now importeth the same to the Reader, and as a marke of some excellent matter there written, *Whose strength is in thee: cuius susceptio abste. August. Lyra* giveth it, *Cuius auxilium est à te*: for, ^a attaining of true Blessednesse exceedeth all power of the creature — *fortitudo ei in te;*

^a nec homo,
nec aliqua
creatura po-
test consequi
beatitudinē
ultimam per
sua naturalia.
Th. Aquin.
1.2.9.5 a.5.
c.

te; *Montanus. quorum
robur in te situm est,*
all to the same pur-
pose.

*In whose heart are the
waies of them, or thy
waies.* It importeth a
consideration of their
wayes, to which they
are exhorted, *Hag. 1.*
5. which the wicked
feldome doe, but run
on headlong to de-
struction: or because
their waies are put
for Gods waies, which
they goe, and not
their own; hence 'tis
said their waies, or
the waies of them
(the blessed Saints)
are

are in their hearts.
 High waies are in
 their hearts, that is,
 those which leade
 them to thy Taber-
 nacle, as some inter-
 pret: ^b the Vulgar
 hath it, hee hath dis-
 posed ascensions in
 his heart: * following
 the Septuagint here-
 in. * *Tabernaculus* inter-
 preteth, *in quorum cor-
 dibus sentite tue*, that
 is, who thinke of no-
 thing else, but how
 they may come to
 thee. Take these
 Ascensions for the
 degrees of vertues,
 by which wee must

B goe

^b *Ascensio-
 nes in corde
 suo disposuit.
 Vulg. Lyra.
 &c.*

* *ἀναβάσεις
 ἐν τῇ καρδίᾳ
 διατίθει
 δὲ τὰς ὁδοὺς. 70*

goe to heaven, or for the holy flights of thoughts into Gods presence, by faithfull prayer and meditation, take these *מסל* literally, for the high waies which leade to the house of God, and spiritually for that same *Via regni*, knowledge of Gods word and sanctity, as 'tis taken *Isai. 40. 3*
Isai. 25. 8. The way shall be called holy: the polluted shall not passe by it, and all may be easily reconciled, the sense being like that, *Psal. 1, 1. 2. Blessed is the man that*

that doth not walke in
the counsaile of the wic-
ked — but his delight is
in the law of the Lord,
and in his law doth hee
meditate day and night.

For parts observe,

First, the state and
condition of those
who serve the Lord,
They are blessed.

Secondly, the de-
scription of them by
their Characters.

1. Unity with God
and his Church, *that
dwell in thy house.*

2. Practice, *they will
still be praying thee.*

B 2

3. Con-

3. Confidence,
whose strength is in
this.

4. Sincerity, In
whose heart are thy
waits.

Blessed are the
servants of God: yea
as 'tis here יְשׁוּעָה
יְשׁוּעָה doubly blessed,
terque quaterque beati:
unspeakably blessed,
4 I Cor. 6. 9. because * eye hath
not seene, nor heart
conceived the extent
of their blessednesse,
that which God hath
prepared for them
that love him: yet
are they upon un-
doubted

doubted • record, (as
'tis written—) and
God hath revealed
them to us by his
Spirit, which search-
eth all things, ^f not
as doubting, but as
knowing perfectly
the deepe and incom-
prehensible secrets of
God, making us able
to search out the pro-
mised rest by the two
spies of our soules,
Faith and Hope,
which bring us some
clusters from *Escol*,
and tast of that bles-
sednesse, which hee
will once make us
perfectly know by

B. 3

en-

e De testi-
monio mi-
nime dybi-
tandum est.
Sufficit enim
beata lingua
quæ dixit,
sicut scrip-
tum est. The-
odoreti in
1 Cor. 2. 9.
f Illud, e, au-
vâ, non pro
ignoratiõe,
sed pro per-
fectâ cogni-
tiõe posuit.
ib. Theodor.

"Beatitudo
 pertinet ad
 voluntatem
 tanquam
 primum ob-
 jectum ejus.
 Aquin. 1. 2.
 q. 3. a. 4. 2. d.

enjoying. That there
 is a *summum bonum*
 and true blessednesse
 of man, the affecti-
 ons of all men desi-
 ring it, doe as cer-
 tainly conclude, as
 the motions of natu-
 rall bodies out of
 their proper place,
 doe a centre and *ter-
 minus ad quem*: "all
 men desire their own
 good: That most
 men are the sole wor-
 kers of their owne
 evill, commeth ei-
 ther from their mi-
 staking true blessed-
 nesse through igno-
 rance, or wilfull in-
 dulgence

dulgence to their
 owne exorbitant af-
 fections, through a
 miserable impotency
 of minde, caused by
 naturall corruption,
 wherein they are not
 able to forbear those
 things ^b they know
 will make them fi-
 nally unhappy. The
 first will appeare, if
 we consider that ^c few
 men can know true
 good. ^{r.} Because
 they so much live the
 life of sense, that
 they doe too farre
 trust to the testimo-
 nies thereof concer-
 ning good and evill,

B 4

Even

b *Vide me-
 liora, pro-
 boque, dete-
 riora sequor.*

c *Omnibus
 in terris,
 que sunt à
 Gadibus
 usque
 Auroram &
 Gangem pau-
 ci dignoscere
 possunt
 Vera bona.
 Lucret. Sat. 10*

Gen. 3. 6.

Even in the state of
innocency, when man
had in himfelfe from
his creation, a power
not to have sinned,
the will was perved
by the senses ap-
probation of the for-
bidden fruit ^a (so the
woman, seeing that the
tree was good for meat,
and that it was plea-
sant to the eyes —
tooke of the fruit there-
of, and did eat, and
gave also to her hus-
band —) how much
more easily doth the
naturall man now
erre, when the un-
derstanding darken-
ed,

ed, and the will miserably subjected to the insulting power of sinne, like a blind
 • *Samson* led by the hand of his servant to the pillars of the house, hee obtaineth his will with his owne destruction? 2. ' Because all have not the knowledge of God, the sole fountaine of blessednesse, and the things of God, are like the rayes of the Sun, which can bee seene by no light but his owne. Therefore the heathens,ⁿ whose foolish hearts were

e *Indg.* 16.
26.

1 *Cor.* 15.
34.

1 *Cor.* 2.
14.

Rom. 1. 21.

B 5. full

i Gen. xix. 11

k Lactan.

l. 3. c. 8.

Terul de

pal. c. 5.

Ambros. To.

1. off. l. 2.

c. 2.

full of darkenesse
 (being given over to
 vile affections, be-
 cause of their impie-
 ty and unthankful-
 nesse) like the^d blind-
 ed Sodomites, gro-
 ping for *Lots* doore,
 sought one happines,
 every man as his own
 sense and opinion led
 him, all in vaine.

^k *Epicurus* in pleasure
 and quiet: *Aristippus*
 in corporeal delights:
Callipho and *Dioma-
 chus* in honesty and
 pleasure: *Diodorus*
 in immunity from
 grief: the *Peripate-
 ticks* in the goods of
 mind,

minde, body and fortune : *Herillus* in knowledge : the *Stoicks* in vertue: whereas indeed true happiness is ¹ the supreme and ultimate end of the reasonable creature; enabled by understanding to apprehend it, and by will to desire it; that is, ^m his attaining a perfect good, ⁿ which is a conjunction with, and enjoying of God, the ^o absolute, eternall, independent,

beatitudo per essentiam suam : non enim per adeptionem aut participationem alicujus alterius beatus est, sed per essentiam suam; homines autem sunt beati per participationem —

1 Finis ultimus rationalis creature tantum.

Aquin. 1. 2.

q. 3. a. 2. c.

dicit, beati-

tudo est ulti-

ma hominis

perfectio.

m Et ib. q.

5. 1. c. bea-

titudo nomi-

nat adeptio-

nem perfecti

boni. ib. q. 3.

2. 4.

n Qua homo

conjugitur

Deo — & q.

3. 1. 1m.

o Deus est

and

and self blessed good, which is in three things. 1. In such a vision of the fountaine of blessednesse, as the creature is capable of: of which our Saviour saith, *Blessed are the pure in heart, for they shall see God. Matth. 5. 8.* Secondly, In a divine conformity to God, and participation of his image, who is most holy and glorious. ¶ We are now the sonnes of God, but yet it doth not appeare what wee shall be; and wee know

1 Joh. 3. 2.

know that when hee
shall appeare, wee
shall be like him —

Which Saint *Peter* stri-
leth a participation
of the godly nature.

Thirdly, in perfect
& interminable joy,
of which 'tis said,

*" In thy presence is the
fulnesse of ioy, and at
thy right hand are plea-
sures for ever.*

Perfect,
because in respect of
the subject, nothing
can be added, seeing
it shall be an absolute
fulnesse, ^b without all
satiety, or desiring
more. In all other
fruits, desire is

rest-

q 2 Pet. 1. 4.

a Psal. 16. 11.

*^b In quibus
nec desideri-
um penam
generat, nec
satietas fa-
tidium.*

e Unus Pel-
leo j. veni
non sufficit
orbi.

d Ezek. i.
24. 25.

e Homo non
est perfectè
beatus,
quamdiu re-
stat sibi ali-
quid deside-
randum, &
querendum.
1. 2. 3. 8. c.
Cum per-
ventum fu-

erit ad beatitudinem, unusquisque attinget termi-
num sibi præfixum ex prædeterminatione divinâ; nec
restabit ulterius aliquid quo tendatur; quamvis in
illa terminatione unus perveniat ad maiorem pro-
pinitatem Dei, alius ad minorem: & ideo uni-
uscuiusque gaudium erit plenum ex parte gauden-
ti; quia uniuscuiusque desiderium plene quietabi-
tur. Aquin. 2. 2. q. 28. a. 3. 2.

restlesse, ever^e flying
beyond all worldly
acquests; but when
there is attained an
absolute blessednesse,
then all affections,
like those^d creatures
in the Prophets vision,
let down their wings,
and stand still: for
perfect blessednesse
filleth all desire of
man (^e otherwise it
were not perfect) be-
cause it is a participa-

tion

tion of Gods blessednesse, who is *ἐν τῷ πνεύματι*, * of all that is desirable the chiefe and most excellent: when the Disciples (being not yet free from those secular affections, which are inherent in the most holy and refined earthly tabernacles (had but a glimpse of that beatificall vision of the Deity in the transfiguration of Christ in the mount: *Mark 9. 5. 6.* though *Peter*, surprised with joy, knew not what he said, yet he

ἐν αὐτῷ πνεύματι νοούμενον ἐν τῷ ἀκατάστατον, εἰς ὃν πᾶσι ἔφαιτο, ἵνα ταῖς καὶ ὑπὲρ ὅντα δαμῶν ὁραταί. ὡς γὰρ ἔχει τὸ ὑψηλότερον, &c.
Greg. Nazianzen. orat. 2. post init.
 * *Τινὲς ἰπέρου, ὁ ἔχων ἀναπνεύματος τοῦ Θεοῦ. Clem. Alex. Strom. 1. 7.*

hee said the truth,
*Master 'tis good for us to
 be here.* — That tast
 of heaven made him
 forget earth, and de-
 sire to build there,
 where hee percei-
 ved such excellencie
 dwelt.

This joy is likewise
 interminable, because
 it is a state, & which
 being once had, can
 never bee lost: The
 longest terms of time
 expire, but eternity is
 an infinite and im-
 measurable continu-
 ation: We may lose
 that which the be-
 guiled world calleth
 hap-

*g. Ecten-
 dium in fi-
 ne, sed sine
 fine. Ber-
 hard. de
 verb. Apost.*

happinesse, conlusting
of things temporall,
but that which is true
blessednes, once had,
we cannot lose; ^a be-
cause it is in the visi-
on and fruition of
God, ⁱ which as it ex-
cludeth all sinne, ^k so
all misery, and conse-
quently change, and
feare of change:
ⁱ both which are in-

amittendi, vel dolore de certitudine amissionis
affligamur — I Perfecta beatitudo hominis in
visione divinae essentiae consistit: est autem im-
possibile quod aliquis videns divinam essentiam,
velit eam non videre: quia omne bonum habitum
quo aliquis carere vult, aut est insufficientis, aut
habet aliquod incommodum annexum, propter
quod in fastidium venit: visio autem divina es-
sentiae replet animum omnibus bonis, cum conjun-
gat fontem totius bonitatis.

^a Aquin. 1.
q. 62, 8, 9.
Cum ipsa
beatitudo sit
perfectum
bonum &
sufficiens,
oportet quod
desiderium
hominis
quiescat, &
omne ma-
lum exclu-
dat.

^k — aliquando
necesse est
quod timore

com-

in — propria
voluntate,
beatus non
potest beati-
tudinem de-
serere: Si-
militer eti-
am non po-
test eam per-
dere, Deo
subtrahente
— non potest
talis subtra-
ctio à Deo
iusto iudice
provenire,
nisi pro ali-
qua culpa,
in quam ca-
dere non
potest, qui
Dei essen-

tiam videt, cum ad hanc visionem ex necessitate
sequitur rebus voluntatis — nec aliquid ali-
ud agens potest eam subtrahere, quia mens Deo
conjuncta, super omnia alia elevatur. Aquin. 1. 2.
q. 3. a. 4. c.

compatible with true
blessedness: because
where there is no sin,
there can neither ^m be
a voluntary desertion
of God, nor a just ab-
jection from him.

Now we must
know, that though
there be but one
true blessedness in
the conjunction with
God, the onely foun-
taine thereof, yet
hath it two states in
man. First, *In viâ*,
in this life, where 'tis

be-

begunne in our communion with God, through faith in Christ. Secondly, *in patria*, that is, absolute and compleat in the life to come: the one in grace, the other in glory. Which being laid downe, we have two considerable points. First, that none but the good can bee blessed: for none other enjoy the blessed presence of God, or partake of his image. Secondly, their happinesse neither consisteth in any secular, externall, or worldly

worldly condition
(and consequently
cannot be lost in the
losse of any of these
things) nor is it com-
pleat in this present
life. Concerning the
first, the Scripture a-
boundeth with testi-
monies: *Blessed is the
man that doth not walke
in the counsaile of the
wicked* — but his de-
light is in the law of
the Lord — hee shall be
like a tree planted by the
rivers of waters — the
wicked are not so — *Psal.*
*I. I. 4. 5. blessed is every
one that feareth the Lord,
and walketh in his
waies,*

water, Psal. 118. 1.

Blessed is hee whose wickednesse is forgiven, and whose shame is covered:

Blessed is the man to whom the Lord imputeth not iniquity. Psal. 32.

1, 2. Blessed are the people whose God is the Lord.

Psal. 144. 15. * Bles-

sed are the poore in spi-

rit. Blessed are the meek,

and those that hunger

and thirst after righte-

ousnesse. Blessed are the

mercifull, the pure in

heart the peacemakers---

All is to the holy:

* sin disjoyneth man

from God: * by how

much more any crea-

ture

* Mat. 5. 3

* Isa. 59. 2.

c Aqu. 1. q.

94.

*d Hæc est
benedictio
gloriarum in
Deo, & in-
habitari a
Deo. Aug. in
Psal. 5.*

• They
hurt most
men who
attaine
them, and
make it
more diffi-
cult for
them to be
saved. Luk.

18. 24, 25.
*Ego uero
nego illud
esse bonum,
quod uocatur
haberi
diuinitis pos-
sidentibus
per sepe no-
cuerunt. Ro-
m. 1. de cons.
1. 2. pro. 5.*

ture is like God in holinesse, by so much more doth hee enjoy true blessednesse in him. The blessing is (saith ^d *Augustine*) to rejoyce in God, and have him dwell in us.

For the second, it appeareth by that which hath bin said, that the Saints happinesse is not in any secular, externall, or worldly matter; for none of all these make us more acceptable to God, more holy, or more secure from eternall misery: and

and by reason ground-
 ded on Gods invio-
 lable justice : for if
 riches could make
 happy, never should
 any wicked man bee
 rich, or good man
 poore : if pleasures,
 Christ would never
 have said, ^f woe bee
 to you that are full,
 for yee shall hunger;
 woe bee to you that
 now laugh, for yee
 shall waile and weep.
 If for this lifes sake
 onely, we have hope
 in Christ, & we are of
 all men the most mi-
 ferable; and therefore
^b it doth not yet ap-
 peare

^f Luk. 6. 25

^b 1 Cor. 15.
19.

^b 1 Job. 3. 2.

i Beatitudo
eum sit per-
fectum &
sufficiens bo-
num, omni-
malum ex-
cludit, &
omne desi-
derium im-
plet. 1. 2. q. 9.
a. 3. c.

k Quam
multis aia-
ritudinibus
humana fa-
licitatis dul-
cedo resper-
sa est, quæ si
etiam fru-
enti esse jo-
cunda vide-
atur: tamen
quo minus

cum velis abeat, retineri non possit. Beēt. de con-
s. 2. prof. 4. 1 Quis est enim talis composita fa-
licitatis, ut non aliquā ex parte cum statu sui
qualitate vixatur? auxilium enim res est humani-
rum conditio bonorum. &c. Beēt. de consolat. 1. 2.
prof. 4.

peare what wee, the
sonnes of God, shall
be. Blessednesse is a
perfect and sufficient
good, not onely ex-
cluding all evill, but
filling all desire; and
who is so meere a
stranger to the world,
that hee knoweth it
not to be full of evil?
or the condition of
temporall possessors,
that he is not consci-
ous of desiring some-
thing more? When

we duely consider of
 any of those things,
 which the world now
 adoreth, pleasures,
 riches, honour, wee
 shall find their splen-
 dour to bee no better
 than that of glow-
 wormes, how ever
 beautifull it seemeth
 in our want of true
 light, all that lustre
 vanisheth when wee
 can clearely see it.
 Speake wee of wic-
 ked men growing
 rich and great? are
 they not like those
 bulls of *Lysra*, a-
 dornd with garlands
 and flowers for the
 C slaugh-

m *AE. 14.*
 13.

n Miseri in
hoc alius
tolluntur,
ut decidant
alius: hi e-
nim ut vi-
ctima ad
supplicium
saginantur:
ut hostia ad
penam coro-
nantur —
o absque
notitia Dei,
que potest
esse solida
felicitas,
cum sis som-
nio similis?
antequam
teneatur ele-
bitur. Mi-
nus. Fel.

Octav. P Quod enim voluptate dissolvitur, id
contraria necesse est tristitia contrahatur: nec
immune existeret ab anxietate mororis, quod lei-
sia trepidat, aut levitatibus extollitur gaudiorum.
Arnob. adv. Gent. l. 7.

slaughter? are they
not ^a like the Shell-
fish, carried up to be
broken in their fall?
What ever wee have
of the world, is it not
[•] like the riches of a
dreaming man? what
ever wee rejoyce in,
may prove an occasi-
on of sorrow, ^p see-
ing these affections
are conversant about
the same things: and
if happinesse bee not
in any of these things,
then it necessarily fol-

loweth

loweth, that the want
or losse of these, that
is, pleasures, honours,
riches, or the like,
can no more take a-
way from a Saint of
God his true blessed-
nesse, than the violent
winde can move the
beames of the Sunne,
which against all
force thereof shine
through the aire; or
thā the furious storms
which somtimes draw
hideous curtaines o-
ver Starres or Sunne,
can extinguish their
light.

And lastly, this
happines is not com-

C 2

pleat

^a *Deut.* 12.9

^a *Extra portam Col-
linam. Ang.
de C.D. l. 4.
c. 16.*

^b *Ego con-
jectura dis-
cor, Quie-
tem hanc ad
mortuos
pertinisse.
Lodovic.
Visu. com. in
Ang. de C.D.*

pleat in this life, wee
are yet but *in via*, to-
ward it: as *Moses* said
to *Israel* in the wil-
dernesse, ^a *Thou art not
yet come to rest, and to
the inheritance which the
Lord thy God giveth thee:*
So may I here, the
blessednesse to which
we tend now, is, like
the ^a temple of Rest
at Rome, set out of
the gate: ^b which
some thinke impor-
ted rest to the dead
onely: as *Revel.* 14.
13. the voice from
heaven pronounced,
*Blessed are the dead which
die in the Lord--- they
rest*

rest from their labours:
 according to which
 'tis said, *Let us goe forth
 therefore out of the camp
 bearing his reproch: for
 here wee have no continu-
 ing City, but we seeke one
 to come.* Such are the
 Saints, that they who
 will not live their
 life, would yet faine
 dy their death: • all
 desire their last con-
 dition: *O that I might
 dy the death of the righ-
 teous! let my last end bee
 like his.* The ^a hea-
 then *Solon* knew that
 happinesse could not
 be before the end of
 this life, pronounced

C. 3; it

Heb. 13.
 13, 14.

c. Num. 23.
 10.

^a — *dicique
 beatus,
 Ante obitum
 nemo, supre-
 maque fune-
 ra debet.
 Ov. Met.*

• *Nemi-
nemque om-
nino esse
securum, nec
debere esse
securum, do-
nec ad illam
patriam ve-
niatur, unde
nemo exie-
rit amicus, quod
nemo ad-
mittitur
inimicus.*
*Aug. enar.
in Psal.*
67.
Phil. 2. 12.

it so. Others confes-
sed the same: expe-
rience preacheth it:
reason concludeth it:
'tis the end which
maketh compleatly
happy: and there-
fore * no wise man
ought to bee secure,
untill hee arrive at
that countrey, from
whence no friend de-
parteth, to which no
enemy is admitted:
therefore Saint *Paul*
saith, make an end of
your owne salvation
with *feare and trem-
bling*, not with such a
feare as leadeth to
despaire, but with
such

such a feare as shaketh off presumption and security: which is the foules guardian, & and vertues keeper. Such a trembling, as like *Ionahs* storme, giveth that no rest, for which the anger was, which none can calme, till that sinne bee cast over boord, which God pursueth, like the needle in the compasse, which continually trembleth, and by continual shaking returneth to the *Cynosure* to guide us tight: Such is true
C 4 faith,

*¶ Timor en-
stos inno-
centie, de
quo Cyprian.
l. 2. ep. 2.
Sit tantum
timor in no-
bis inno-
centie cu-
stos — ne
accepta se-
curitas in-
diligentiam
pariat, &
versus denuo
hostis obre-
pat. —*

*¶ Modo
enim nihil
quietis aut
securitatis
invenire
possumus,
dum adhuc
in nobis ip-
sis ingemi-
scimus gra-
vati: adop-
tantes ex-
pectantes
redemptio-
nem corporis
nostri, &c.
Greg. in 7.
Psal. punit.*

faith, & which heere
can never bee secure,
till the last enemy be
destroyed, till death
bee swallowed up in
victory: it hath here
continuall trialls, so
agitating it, that it
never resteth, till it
returne to a blessed
confidence in God;
according to which
the Psalmist, after his
feares and dangers
said, *Returne unto thy
rest, O my soule. Psal.*
116. 7. like the wea-
ry Dove to the Arke;
so faith, after its flight
over a vast deluge
of trialls, returneth
with

with assured signes
and Emblemes of
peace.

All this is to teach
you, not to seeke hap-
pinesse with the de-
luded children of this
world, in those things,
concerning which a
true experience shall
at last pronounce
with the Preacher,

*h All is Vainly and Ve-
xation of spirit.* In all
their labours, cares,
and most diligent in-
quests, they seeke
happinesse, as those
fifty men *Eliab, 2 King.*
2. 17. which sought
but found him not.

C 5

'Tis

h Ecclef. 2.

17.

Ecclef. 2. 14.

Quid igitur

O mortales

extra peis

in intra vos

positam se-

licitatem?

Boët. de

cons. l. 2.

prof. 4.

*i Nemo ma-
lus felix.*

Iuv. Sat. 4.

*k Omnes be-
ati habent*

*quod vo-
lunt, quam-*

*vis & sunt
miseri, qui*

*vel non ha-
bent quod*

*volunt, vel
id habent*

*quod non vo-
lunt : vel*

*proprior ergo
beatitudini*

*voluntas recta, etiam non adeptæ quod cupit,
quam prava, etiam si quod cupit, obtinuit. Pro-
sper. sent. ex Aug. 62.*

'Tis only to be found
in our union with
God, and that in san-
ctity : for what com-
munion can there bee
betweene CHRIST
and *Belial* ? therefore
i no wicked man can
be happy, though he
have what hee desi-
reth : * 'Tis true, all
the blessed have what
they would (yea in
the midst of wants)
though having of our
wills maketh us not
blessed : but they are
ever unhappy, who

either

either have not what they would, or have that which they should not desire: Neerer then to Blessednesse is an holy wil, without successe, than a wicked, which obtaineth what it desireth: and this the ¹ testimony of the sinners owne conscience maketh evident to him, which will condemne him, though all the world would absolve him: which is no other but a portable hell in the wicked man. And indeed if there were no he'l.

*I Prima est
hæc ultio,
quod se lu-
dice, nemo
nocens ab-
solvitur;
improba
quævis
gratia fal-
laciis Pre-
toris vice-
ris urnam.
Juvenal.
Sat. 13.*

• Α ποχε-
ου γὰρ ἡ πο-
νηρία δίκη
τῆς πορνείας.
Synes. ep. 32.

b Rev. 2. 10.
c 1 Pet. 1. 4.
d Τὸ αἶ-
μα τῆς
γῆς βασιλεύει
ἐκ χειρὸς
καρμύλου
ἑαυτοῦ κα-
ποφορῶν
ἐπὶ τῆς
ἕρας.
Clem. Alex.
Pae. 1. 2. c. 8

hell to punish him,
his owne wickednesse
• is enough to make
him unhappy, who
thereby forsaketh
God, the sole foun-
taine of blessednesse,
making man unlike
him, and like the
most unhappy crea-
ture. Vertue is a re-
ward to it selfe, and
every mans owne sin
is a sufficient punish-
ment, if there were
none other. Wouldst
thou have the crown
of life, true blessed-
nes, that which • wi-
thereth not? the earth
beareth no such flow-
ers

ers: they are set like
those lillies and pom-
granates on the tops
of *Solomons* pillars,
I King. 7. 18, 19, 20.
rooted in heaven,
and shewing to the
world the unsearcha-
ble height of Gods
•justice, and mercie
never failing. The
best things of this
world become evill,
through the wicked-
nesse and folly of the
owners: though mens
affections say, blessed
are the people which
are so, where is pros-
perity and all quiet,
yet that very peace
and

*e Quid ista
catenula—
nisi altissi-
mas signi-
ficant rai-
ones jam di-
cti judicii
atque mise-
ricordie sam-
alte in celo
radices fixas
habentes—
ut nequa-
quam com-
prehendere,
¶ c. Ruper-
tus in Reg.
13. c. 20.*

*¶ Tranquil-
litas ista
tempeſtas
eſt. Hie-
ron. ep.
Heliodor.*

*¶ Cl. Alex.
adm. ad
Gent.*

and prosperity is evill
to the wicked: be-
cause it maketh them
worle: for that, in
their security they
heape up wrath a-
gainſt the day of
wrath: and ſo all this
¶ calme doth but be-
get hideous ſtormes
to follow. When in
ages paſt the ſober
Philophers avow-
ed the world to bee
a creature, and ex-
preſſed an admirable
contempt thereof,
there was found one
¶ mad *Zenocrates*, who
adored it for a God:
how many thouſands
of

of that sect are now living? how many now, like those foolish *Israelites*, make an idoll of their jewels, and in their blind affections say, that *Mammon* is their God, which must bring them into the promised rest, and whose hearts desire, is that vote of the ^b *Reubenites & Gadites* when they saw the Land of *Iazer*, and the fruitfull *Gilead*, if wee have found favour in thy sight, *let this land* (this world) *bee given unto thy servants for a possession,*

^b Num. 32.
1.5.

*Ipsa quæ
in rebus hu-
manis vo-
catur felici-
tas pluri-
mè endam
miseria, &c.
Aug. in
Ps. 67.*

sion, and bring us not
over *Jordan*. They
desire no other hea-
ven, nor happinesse :
and yet the truth is,
that which the world
calleth happinesse is
more to bee feared
than misery, which
many times is a
schoolmaster to ver-
tue, when prosperity
corrupteth the minde
with perverse securi-
ty, and leaveth open
a doore to the temp-
ter, who setteth some
on the pinacles, to
cast them downe ; of-
fereth others riches,
and glory, to make
them

them forsake true
happinesse, by ado-
ring him: When he
offereth bread, 'tis
but a stone: When
hee feedeth, he stea-
leth in, like that slie
Kenite, Indg. 4. 21.
with his tent-naile, to
fasten them to the
earth, that they might
not aspire to true
blesednesse: When
hee sheweth them
false heavens, 'tis but
to plunge them into
a true hell. Setting
aside, that in the
best worldly things
k there is a mixture
of some evill, that
the

*k In omni
conditione
& gradu
optimis
mixta sunt
pessima.
Ierom. Ra-
stico ep.*

*1 Impiorum
felicitas
transitoria
est. Aug. in
Psal. 36.
m Amave-
runt presen-
tia, & dor-
mierunt in
ipsis. — &
sic illis fa-
cta sunt ipsa
presentia,
delitiosa,
quo modo
qui videt per
somnia
invenisse
thesauros,
tamdiu di-
ves, quam-
diu non evi-
get: som-
nium di-
vitem fecit,
evigilatio*

*pauperem. Aug. in Psal. 75. — cum sit somnio simi-
lis, antequam tenetur, elabitur. Minut. Fel. Octav.*

*1 the happines of the
hypocrites is as tran-
sitory as ^m a dreame
(which in a moment
leaveth us waking
void of all wee see-
med to possesse) in
the most prudent use
of them, they are as
farre from true hap-
pines, as the centre of
the earth from the
highest heaven. Take
all that the beguiled
world useth to adore,
honours, riches, plea-
sures; let all acces-
sions of this kinde
(which the wit of*

man

man can invent, or
 his desire measure)
 bee heaped one upon
 another, like *Peleon*,
Ossa, and *Olympus*;
 all shall come as farre
 short of making thee
 happy, as *Babels* in-
 tended toppe would
 have beene from lan-
 ding those ambitious
 builders in heaven.
 How miserable is it
 then, to build our
 vaine hopes heere?
 the * short summe of
 life forbiddeth us to
 beginne long hopes
 therein. Here is no
 sincere joy; God hath
 set many *Marahs* in
 our

a *Vita*
summa bre-
vis spes ve-
tat incho-
are longas.

ἡ Κωφαὶ
 μὴ γὰρ καὶ
 ἐφ' ἡμέρας
 καὶ ἄλλως
 πρὸ τῶν ἀν.
 θρώπων
 ἐν χάριτι
 εἰς. Dion.
 Rom. b. i. l.
 38.

our passage to the Holy Land: Here^b is nothing permanent; neither are we: here's nothing fully happy, neither are we: here's nothing without continuall change, neither can we be. Our present joyes commonly aggravate our succeeding sorrowes, leaving us doubtfull whether our content in enjoying, were so much as our sorrow losing: at the best, what ever good, time produceth, it taketh away againe; and all which springeth hence,

hence, is but as that
 'fountaine by Bethso-
 ron (where 'tis con-
 ceived *Philip* baptised
 the *Eunuch*. *Act. 8.*)
 whose streames are
 swallowed up in the
 same field in which
 they rise. The se-
 curest voice of our
 present joy soundeth
 discord, like that
 'd compounded noise
 at the second temples
 dedication; the voi-
 ces of them that re-
 joyced could hard-
 ly bee distinguished
 'from their cries that
 mourned.

Therefore now
 found

e *juxta*
Bethsur, aut
Bethsoron,
fons as ra-
diens mon-
tis ebulliens,
ab eadem in
quá gignitur
forbetur hu-
mo. Hic
Eunuchus à
Philippo
baptizatus
est. Ierom.
tom 4. de
loc Hebr.
'Ezra 3.13

c *Etiā*
nunc in ec-
clesia gloria
agrosimus
voce tri-
bulationis
nostræ. Aug.
in Psal. 67.

found a retrait to
your affections which
follow these *ignes fa-*
tnos of the world;
false happinesse, and
learne to make strait
steps unto your feet,
you that follow the
true; that is, through
holinesse, without
which it is impossible
to bee happy; in
which feare not the
wheelings of a giddy
world; feare not af-
flictions, they^e many
times amend that
which Prosperitie
marred: the Saints
have experience here-
of; *Before I was affli-*
cted

*Calamitas
sapiens disci-
plina virtu-
tis est. Mi-
nut.Fel.OH.*

*Ps. 119.
67.71.*

Ed, I went astray but
now I keepe thy word----
'tis good for mee that I
have bene afflicted, that
I may learne thy statutes.

'Tis ^a a misery to want
correction, and to be
given over to our
selves: but ¹ blessed is
the man whom thou cha-
stisest, O Lord, and tea-
chest him thy law. ^k The
souldier of Christ is
not forsaken in his
sorrow, destroyed in
death, nor dishonou-
red in his wounds:
he may be called un-
happy, or seeme so,
but not bee so. All
that hee suffereth for
Christ,

h Magna
ira est, quan-
do peccanti-
bus non ira-
scitur Deus.
i Psal. 94. 12

^k At enim
Dei miles
nec in do-
lore descri-
bitur, nec
morte fini-
tur — miser
videri po-
test, non po-
test inveniri.
Minut. Fel.
O flav.

1 Μεγάλη
ἐστὶν ἀθλη-
τὴ δέρεος
καὶ νίκης.
Ignat. ep. ad
Polycarp.

m Gaga-
tes lapis
accendi-
tur aqua,
oleo restin-
guitur. Plin.
nat. hist. l. 36
c. 19.

Christ is ¹ his honour
and matter of rejoy-
cing who overcom-
meth. Therefore the
Apostles departed re-
joycing in their
stripes: *Act. 5. 41.*
Therefore our Sa-
viour pronounced
them blessed who
mourne. True hap-
pinesse is of so divine
a condition, that
floods of teares can-
not drown it; yea, like
that ^m stone which
they say is inflamed
with water, and
quenched with oile.
There's no danger of
affliction, if prospe-
rity

rity corrupt not:
darke night extingui-
sheth not the starres,
but shewes their light
more excellent: nei-
ther can any affliction
put out our happi-
nesse; it shall make
it more glorious. *Who*

in Rom. 8.

35-37, &c.

*shall separate us from the
love of Christ? shall tri-
bulation, or anguish, or
persecution? — In all
these things wee are
more than conque-
rers, through him
that loved us: for I
am perswaded, that
neither death, nor life, —
nor any creature shall bee
able to separate us from*

D

the

o Rev. 14.
13.

p Eph. 2. 19.

.8. m. 12
20. 12. 22

the love of God, which is
in Christ Jesus our Lord.
Yea, blessed are the dead
in the Lord, because
living or dying, we are
the Lords, & fellow ci-
tizens with the Saints,
and of the household
of the God of the li-
ving. Which bring-
eth mee to the next
part, the Saints Unity
with God and his
Church.

*That dwell in thy
house.* This tearme
sometimes importeth
the materiall temple,
or house of prayer,
2 Sam. 7. 13. 1. 1 King.
5. 5 1 King. 6. 37. 1oh.

2.14.16.17. Sometimes
the Church of the li-
ving God, 1 Tim. 3.
15. the pillar and
ground of truth, that
is, the faithfull there-
on grounded and e-
stablished. The living
temples of the holy
Ghost, 1 Cor. 6. 19. and
so all the faithfull,
and all the Churches
of Christ are but one
Catholike Church, as
all seas (however
they receive divers

q Ecclesia
columna &
firmamen-
tum verita-
tis appella-
tur, quod
unum est
propter fir-
mitatem fi-
dei, & quia
doctrina
caelesti &
miraculis
divinis fir-
mata est.
Remigius
in 1 Tim. 3.

Co's. 1. 23

^b Domum Dei & Ecclesiam appellavit Cæcum
eorum qui crediderunt — supra petram enim fundati
stabiles & immobiles permanent — Theodoret. in
1 Tim. 3. Τὸ τοῦ θεοῦ ἐστὶ τὸ σωθῆναι πλεονίστην καὶ
τὸ κήρυγμα. ἢ καὶ ἀλήθεια ἐστὶ τῆς ἐκκλησίᾳς
καὶ σῶμα καὶ ἐδραῖωμα. Chrys. 16.

D 2

deno-

*‘Ecclesia,
que est ve-
rum templū
Dei, quod
non in pa-
rietibus est,
sed in corde,
ac fide homi-
num, qui
credunt in
eum, & vo-
cantur fi-
deles—Lact.*

l. 4. c. 13.

*‘hæc est
domus fidelis
hoc immor-
tale tem-
plum : in
quo si quis
non sacrifi-
caverit,*

in mortalitatis premium non habebit. ib. c. 14.

*ε Ναός Ἰησοῦ ὁ μὲν πύλαι, ὡς ἡ ἁγία κοίτη· ὁ δὲ
παράδοξος, ὡς ὁ ἀνθρώπινος· &c. Clem. Alexandrin.
strom. l. 7.*

denominations from
the divers shores they
wash) are but one sea.
And this house of
God is ‘not in walls,
and roofes, but in the
faith and truth in
mens hearts : ^d this is
a faithfull house, and
an immortall ‘tem-
ple, which Christ (of
whom *Solomon*, the
sonne of *David*, was
a figure) did build,
and to which hee cal-
leth all nations of the
earth, in one faith,

one

one baptisme, one truth, and one hope of salvation in him, who is the sole Saviour and Mediatour betweene God and man, 1 Tim. 2. 5. Act. 4. 12. ^f the onely doore of the great temple, the way of light, the guide to life.

So that wee are here to consider these three ascensions in the house of God:

First, the house of prayer, set apart, and consecrated to the service of God, where the holy oracles of

D 3

God,

*f Hic est
templi mag-
ni janua, hic
lucis via, hic
dux salutis,
hic ostium
vitae. Act. 4.
14. 12. 19.*

God, and Sacraments
 are rightly admini-
 stred, whence the spi-
 ritual incense of pub-
 like prayers, and
 sweete odours of
 thanksgiving are of-
 fered from the gol-
 den censer, by the
 Angell of the Co-
 venant, before the
 throne of God, *Rev.*
8. 3, 4. where the
 blessed assemble on
 earth, where the ho-
 nour of God dwel-
 leth among men:
 where Christ hath
 promised to bee pre-
 sent, *Matth. 18. 20.*
 where that blessed

Anna

Anna continued serving God with fastings and prayers night and day, *Luk.* 2. 37. neither in prosperity, nor in adversity ceasing: this house the Church militant in sundry parts of the world frequenteth, and reverenceth for his sake, who there, most evidently manifesteth his presence on earth, and in his holy ordinance and sacred mysteries is there worshipped: it was *David's* greatest griefe in his exile, as of other Saints, that they
 D4 could

g Et in prosperis, & in adversis ab hoc opere non cessat. Alcuinus in fest. purif. Continue & perseveranter, ut 1 Tim. 5. 5. Luc. Byngens. in Luk. 2.

i Psal. 42. 1. 4.

Psalm 84.
2.3.

Luke 14.

could not be present here: for this they ^kemulated the sparrow and swallow, who had free access to the places neere Gods altars. And undoubtedly, all the Saints on earth beare the like affection to the house of God, above all amiable places of the earth. With this wee may joyne all that are by the outward seales of the covenant, admitted into the visible Church, as Guests invited to the ^l great Supper, without, or with

with the wedding garment, to which the *m atrium Iudeorum* answered, or that to which cleane and un-cleane might come.

2. The communion of Saints, who are the body of Christ, and temple of Gods holy spirit, built upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone, in whom all the building coupled together, groweth unto an holy temple in the Lord; into which are

m 2 Chron.

4.9.

1 King. 6.3

the great

Court or

porch,

before the

Temple,

which some

would

have of 4.

divisions,

some 3.

some 2.

Azorius

instit. moral.

l. 6. c. 3. 3.

2am. 1. 16.

6. 52.

in Ezek 2.4

o Adrich-
mino de
secund part.
templi.

p Rev. 21.
10.27.

1 Ho. 9.12.
12.

admitted onely those
who have the in-
ward seale of Gods
covenant, whom hee
hath marked for his
owne, as a royall
Priesthood and holy
nation: to which the
Sanctuarie, inward
house, or *Atrium sa-
cerdotum* answered.

3. The Cœlestiall
Temple, the great
city, holy *Hierusalem*,
into which no un-
cleane thing shall en-
ter, prefigured by
that *Sanctum Sancto-
rum*: into which
Christ our blessed
High-priest is entred,
to

to obtaine eternall redemption for us: which house of God, ^e *Lyra* here understandeth: *Ierusalem*, which is above: the Saints *Metropolis*, *Galat. 4. 26.* ^e not now visible, but by the eye of faith: whereof Christ is a citizen, the *Concives*, the Patriarkes, Prophets, Martyrs, Saints and Angells. Into the second state of grace, and this third of glory, may come ^d no stranger, none of uncircumcised heart; that is, ^e unbeliever, or unholy: they only

b. e. In co-
leste be. cith.
dine. *Lyra.*

Μη ελε-
ποιεν.
Narcianzen.
o al. 12.

d *Exh. 44.*
9, 10.

e *Αλογ-
veis, ὁ ἑρην-
κεν, τὸς μὴ
πιστεύοντες
ἐλθόντες
ἀλλ' ἀπι-
στέοντες
λογους.*
Clem. Al.
Strom. 4.

FMoro:
 τοιουτο
 καδραπο
 βινυτις,
 ispatz ortus
 tu Ocu. ib.
 g Magna
 bonitatis mi-
 seria est, cum
 illo non esse,
 sine quo non
 potest esse,
 & c. Prosper.
 Epigram.
 b Ecclesia
 una est—
 quomodo
 solus mu't:
 radis, sed
 lumen a num
 & rami
 arboris mul-
 ti, sed robur unum tenaci radic: fundatum. Et de
 fonte uno rivi plurimi defluunt, numerositas licet
 diffusa videtur exundantis copia largitate, unitas
 tamen servatur in origine, &c. b Habere jam non
 potest Deum patrem, qui ecclesia non habet matrem.
 Si potuit evadere, qui extra arcam Noe fuit: &
 qui extra ecclesiam foris fuerit, evadet, Cyp. tract. 3.
 de simpl. prelaz.

ly who ^f are holy, are truly Priests unto the Lord: whence it may appeare, that *Unity with God and his Church is a character* and mark of true happineffe: Unity, I say, in love and sanctity, ^b out of which is misery: ^b and indeed hee cannot have God his Father, who hath not the Church for his Mother, which, as I said, is ^b but one, and that

(as

(as *Iacob* said of *Berhel*,
Genes. 28. 17.) is the
house of God, and
the gate of heaven:
the house of faith,
¹ into which if any
enter not, out of
which if any wilful-
ly goe out, he aliena-
teth himselfe from all
hope of eternall life.
Hee that eateth the
Paschall Lamb out of
this house, ^k is pro-
phane: out of this
¹ arke there is no sal-
vation. This is as *Ro-*

i Quod si
quis non in-
traverit, vel
a quo si quis
exierit, a
spe vite ac
salutis eter-
na alienus
est. *Lactant.*
l. 4. c. ult.
k Qui extra
hunc domum
agnus com-
ederit, pro-
phanus est:
Si quis in
arca Noë
non fuerit,
p. r. bit reg-
nante dilu-

bio. Hieron. Dam. so. l. 6. 1. ep. 25. 1 Quo Sa-
cramento declaratur, in unam domum solam, id est,
in ecclesiam, victuros, & ab interitu mundi evasur-
os, colligi oportere. *Cyprian. l. 1. ep. 6.*

kabs:

habr house, *Iosb.* 6. 22.
 the covenant of peace
 is onely with them
 that keepe within, if
 any go out, his blood
 shall be upon his own
 head: this is the bo-
 dy of Christ, where-
 of he is the head and
 Saviour, *Ephes.* 5. 23.
 in whom onely, and
 through whom is true
 blessednesse.

I. Bee not decei-
 ved; the Laver set
 betweene the taber-
 nacle of the congreg-
 ation, and the Al-
 tar, to cense all who
 entred thereinto, de-
 clared in the figure,
 that

that no unrighteous person, unclean thing, alient or uncircumcised in heart, shall enter into the house and kingdome of God.

2. Beguile not thy selfe with the fruitlesse name of a Christian: not to bee called so, but to bee so maketh happy. If thou art so named, but not so natured, thou art but as the Church of *Sardi*, *Rev.* 3. I. thou hast a name that thou livest, but thou art dead: It were lesse evill to bee wicked any where,

olw

in

1 Cor. 6. 9
Rev. 21. 27
Ezek. 44. 9.

ὁ ἵδρ το
ἀγαθῶν,
ἀλλὰ τὸ
εἶναι μακά-
ριον ποιεῖ.
Ignat. ep. ad
Magn.

o Ubi subli-
mior prae-
rogativa, ma-
ior est culpa;
ipsa enim
errores no-
stros religio
quam profi-
temur ac-
cusat. Salvian
de gubern.
Dei l. 4.
immo hoc
magis ul-
pabiles su-
mus, si le-
gem bonam
colimus, &
malis cultores
sumus. ib.
Ad inoris cri-
minis reatus
est legem
nescire,
quam sper-
nere. ibid.
Salv. l. 4.
fine.
Rom. 2, 24

in the world, than in
Gods house: theⁿ ex-
cellencie of the pre-
rogative aggravateth
the fault committed,
which (like dirt upon
the Raven) were lesse
conspicuous in per-
sons of lesse emi-
nence: and the very
religion which a wic-
ked man professeth,
and dishonoureth, ac-
cuseth him. Lesse sin
hath he, who know-
eth not the Law
of God, than hee
that contemneth it:
they cause the ho-
ly Name of God
to bee blasphemed,
who

• who in words professe to know God, and in deedes deny him: therfore is that
 • most damnable wickednesse, which some title of goodnesse accuseth, and the guilt of the impious, is an holy name. Looke therefore to thy foot, thou that comdest into the house of God: he is not blessed who dwelleth here as *E-lies* sonnes, to make men abhorre the offering of God: as
 • the buyers and sellers, to the propahanation

b Per eos tantummodo blasphematur Deus, qui bona dicunt, & mala faciunt ib. Salv.
c Magis enim dam-nabilis est malitia, quam titulus bonitatis ac-cusat, & re-atus impij est pium no-men, ibid.

d 1 Sam. 2. 12. 17.

e Iob. 2. 14. Matth. 21. 12, 13.

Ezek. 8. 11.

1 Sam. 31.
7.h Job. 1. 6.
Job. 2. 1.

nation of the holy
 Temple: as those
 seventy Ancients of
Israel, to worke a-
 bominations in the
 place of Gods wor-
 ship: as they who
 bring hither *aures insi-*
diatrices comming in-
 to the Church^s as *Doeg*
 the Edomite to *Neb*,
 to observe and ac-
 cuse, as false Apostles
 creeping in (like ser-
 pents into the gar-
 den) to spie out some
 occasion to sting us:
 as ^h Sathan among
 the children of God:
 as Hereticks and con-
 tentious Schismaticks
 who

who are in this holy
body, as thornes in
the flesh, as the Ca-
naanite in the Holy
land: ¹ *They were not*
of us, saith Saint Iohn,
say wee, would God
we could once say the
rest, *they went out from*
us. They are not
blesed who come in
hither like impious
Chan into the Arke,
whom the curse fol-
loweth out: like the
Blackmoore into the
bath, going out with
the same complexion
with which hee en-
tered: who bringeth
hither itching eares,
who

i 1 Iohn 2. 19

*hLegimus —
 auriculas in
 tantum
 magnitudi-
 nis gentibus
 excrefcere
 quibusdam,
 ut totum
 corpus eis
 contegatur,
 vestium mo-
 d. Faneſios
 vocant. Col.
 Rhodiginus
 lect. antiq.
 l. 3. c. 29.
 1 Rom. 2. 13
 in Exod. 29.
 30.*

who is like those
 & monstrous *Faneſii*,
 all eares: such as are
 all for hearing, that's
 the cloke which must
 present them for holy
 to the worlds view.
 But the hearers of the
 law are not righteous
 before God, but the
 doers of the law
 shall be justified: 'tis
 true, *Aarons* eare
 must be toucht in his
 consecration, but his
 hand must be toucht
 also: to teach us
 that wee must heare,
 and practise also, if
 wee will bee an holy
 Priest-hood to the
 Lord.

Lord. Neither are they blessed, who appear before the Lord empty-handed, without due provision; nor they, who receive the distilling dew of Gods word often falling on them, as rain into the sea; whose briny floods are nothing changed thereby, or on theⁿ barren ground that's neere to cursing, whose end is to be burned: but blessed is the fruitfull ground, they of whom Christ said (and we in his name say) *Blessed are they that*

ⁿ Heb. 6. 7, 8

that heare the word of God, and keepe it. This shall bee thy present assurance of thy future dwelling in the presence of God to eternity.

° The Queene of *Saba* pronounced *Solomons* servants happy, who stood in his presence to heare his wisdom, but here is a greater than *Solomon*: greater happinesse, because true and permanent: well might *Theodosius* the great (that same *Ecclēsie nutricius*) rejoyce more, that hee was a member

o 1 King.
10.8.

P Telle Augu-
stino, dice-
re solitus est,
magis se
gaudere,
quod mem-
brum eccle-
sie Dei esset,
quam quod
in terra
regnaret.
Abraham
Bachelcer.
jud. Chron.

member of this Church, a servant of God, than that hee was a Lord of men: this Psalmists choice was, rather to keepe a doore in the house of God, than to dwell in the tabernacles of wickednesse. Here is a constant blessing: ¶ Wee are but pilgrims on earth, though wee dwell in the houses of Kings. This world is to us, as 'tis said of Jacobs Canaan, * *terra peregrinationum eorum*: here's no long stay, nor security: in GODS house are both: in thy

q P/84.10

אֶרֶץ
מִגֵּר
וְיָהִי
Gen. 36.7.

*In domo
sua timetis
latrones,
domui Dei
murus est
ipse Deus.
Aug. in Psal.
c. Mat. 6. 19.*

*Sine di-
versitate &
divisione
limitum
omnes ha-
bent eam, &
singulis
bent totam,
ibid.*

b thy house thou
maist feare theeves,
but God is a defence
to his owne house,
* there is neither
theef nor moth. The
blesſed possesse this
d without any diver-
ſity or division of
bounds: all have it,
and every one hath it
all. Here's no want
of any thing, nor care
to get, nor feare to
loſe: all is heere ſe-
cure fulneſſe without
ſatiety: no wonder if
their mouths bee al-
waies filled with
Gods praises, who
are ſo filled with his
bleſ-

blessings, which is our next part, and character of the blessed man. *They will ever praise thee.*

The Saints onely praise God truely and constantly: according to *S. Augustines* rule; in prosperity praise his mercy, in adversity his truth, according to which hee punisheth sinnes. 'Twas *Plinies* report to the Emperour concerning Christians, that they were wont before day to sing praises unto Christ: and so it seemeth to have beene

E the

3.

c Quando bene est, lauda misericordiam; quando male est, lauda veritatem, quia peccata flagellat. Aug. in Psal. 91. f Plin. secund. l. 10. ep. Trajana.

8 Extra
Psalmos si-
lentium est :
quocunq; te
verteris, a-
rator si vivam
tenens alle-
lujab de-
cantat : su-
dans messor
Psalmis se
avocat : &
curvâ at-
tonden; vi-
tes falce vi-
nitor, ali-
quid Davi-
dicum canit.
Ierom, Mar
cellæ. lib. 2.
ep. 7.

* See Exod.

15.1.

Judg. 5.1.

1 Sam. 2.1.

&c. ^h Plus enim laudat unusquisq; quod pos-

the practice of Chri-
 stians & in S. Ieroms
 time, to spend their
 lives in singing Psalms
 and praises to God:
 the toyling Plow-
 man, the sweating
 Mower, the pruner
 of Vines; in every
 corner you might
 have heard them sin-
 ging their *Hallelujahs*:
 The reason hereof is,
 because * these have
 a lively sense of Gods
 mercy and benefi-
 cence: Others are
 filled, but not sensi-
 ble: these onely^h love

and

and enjoy God, and therefore praise him: they onely have true faith, ⁱ which is ever apt to breake out into praise, because of the blessed ^k peace of conscience, which they have with God: they onely have sanctified wils and affections: they ⁱ onely delight in the Lord, therefore praise him: the security of praise is in the praises of God: therefore they praise him, *ore & opere*, and that constantly: *Thy praise shall bee ever in my mouth, Psalm. 34.*

E 2 I. with-

ⁱ Psal. 116.
10.

^k Rom. 5.1.

ⁱ *Laudare nemo solet nisi quod ei placet. Aug. in Psal 148*
Securus est ergo laudis, in laude Dei est: ibi laudator securus est, ubi non timet ne de laudato erubescat. Aug. in Psal. 94. Init.

1. without cessation,
though not without
intermission. What
ever thou dost, let thy
soule ever praise the
Lord : *Whether thou
eate or drinke, doe all to
his honour, 1 Cor. 10. 31.*
even in thy ^m sleepe
innocence is the voice
of thy soule ; love
him ever, and thou
dost ever praise him.
Therefore no man is
excused from this du-
ty : what can he doe,
who cannot love? and
indeed, God not so
much requireth the
voice, as the heart ;
neither that for ^e his
owne

*Aug. in Psal.
102.*

*innocentia
tua etiam in
dormiente
vox est ani-
mae. Aug.
ib. si semper
a nobis ama-
tur ille, sem-
per laudatur
Aug. in Psal.
103.*

*Laudari se
vult Deus,
& hoc ut in
prospicias nos
ut ille subli-
metur. ib. in
Psalm. 102.*

owne sake, but for thy
benefit.

The out-goings of
the morning and eve-
ning praise him: all
creatures (the oncap-
state excepted) praise
him: how many times
doth the Psalmist in
one Psalme exhort
thereto? yea all the
Psalmes are ° a booke
of praises, because
G O D S praises are
the principall part
thereof.

That which most
Interpreters give here
perpetuo, the vulgar
giveth *in secula secu-*
larum: the blessed

E 3 doe

תהלים
ספר

quod major
Psalmorum
pars Dei lau-
des continet.
Valent. Schin-
dler. lex pen-
tegot.

^aChrysostom.
in Psal. 95.

^bPsalm 137.
I. 4.

do but tune here, and record : sometimes their *de profundis* ; sometimes their *venite exultemus* , and *Hosanna's* , the generall vote of all the Saints, the *Canticum novum* : The ^a old song was confined by the borders of *Cana-*
an ; among the strangers, ^b by the Rivers of *Babylō* , they hanged up their harps on the willowes: they might weepe in remembrance of Sion , but *how shall we sing a song of the Lord in a strange Land ?* but the new song

song, of an^e admirable matter, excelling all the courses of nature, the incarnation of Christ, the renewing of the World, the mysteries of our resurrection: ^d the Angels began this in the day of Christs nativity, and now it foundeth through the^e whole World: and so admirable a worke, is the praise of God, that death it selfe shall not interrupt it, nor time end it, wee shall sing our *Gloria in altissimis Deo*, for ever and ever: be-

E 4 cause

^c Si enim admirabilem & omnem excedentem naturam incarnationem Domini narraveris: si regenerationem — universi orbis expectato inveterato tunc demum recens ac novum canonicum cantabis. Basil. in Psal 32.

^d Luk. 2. 14

• Univerſo decantatur orbe. Chryſ.

† Laus sine
fine erit, quia
sine fine a-
mor. Augu-
stinus in Psal.
142.

g Psal. 107.
8, 13, 21, 31

cause wee shall^f love
him eternally : wee
shall joyne in a full
Queere with those
heavenly creatures,
who now praise the
L O R D before his
Throne.

The Saints praise
God constantly : it
well becommeth the
just to be thankfull :
but hee that is silent
now, shall not sing
with Saints and An-
gels in the life to
come. & The Psalmist
recounting the mer-
cies of God, maketh
this the sweet bearing
of his song : *Let them*
there-

therefore confesse before
the Lord his loving kind-
nesse, and his wonderfull
workes before the senses
of men. Begin to rec-
kon ('tis all thou
canst, for there is no
end of his goodnesse)
he ^h elected us when
wee were not : hee
made us to his owne
Image, he ⁱ redeemed
us with the precious
blood of his onely
Sonne. ¶ If I owe fo

1 2 Tim. I.

9.

Tit. I. 2.

1. Pet. I. 20.

Gen. I. 27.

1 Rom. 5. 10.

k Quod si

totum me

debeo pro

me facto,

quid addum jam pro refecto, & refecto hoc modo?
in primo opere me mihi dedit, in secundo se: & ubi
se dedit, me mihi reddidit: datus ergo & redditus
me pro me debeo & his debeo; quid retribuam pro
se? nam e: iam si me millies rependere possim, quid
sum ego ad Deum? Bernard. de diligend. Deo
cap. 28.

E 5 much

much for my creation, what owe I for my redemption, with so great a price? in the worke of creation hee gave mee to my selfe; in the second hee gave himselfe to me; and when hee gave himselfe for me, he restored me to my selfe. What shall I render the Lord? if I could give my selfe a thousand times over, what am I to the Lord? there is nothing in Heaven or Earth among all the creatures, so divine, so excellent as Christ: he

hee that hath him
 ' hath all things, and
 having nothing else
 aboundeth: no won-
 der if the Saints ever
 praise him, yea when
 they goe *per vallem*
fletus: here is their
 wounds medicine:
 here is the tryall, here
 is the *Selah* set to erect
 the mind to confide-
 ration: 'tis an easie
 matter to praise the
 Lord blessing us, and
 giving us good things
 (yet too many forget
 that plaine song) but
 if thou art a blessed
 man indeed, thou
 must praise the Lord
 in

*' Affatim di:
 ves est, qui
 cum Christo
 pauper est.
 Ierom. l. 2. ep.
 ad Heliodor.*

*m Laus fla-
 gellantis me-
 dicina est
 vulneris.
 Aug. in
 Psal. 144.*

= Job 1. 21.
 In hoc itaq;
 mens iusta
 ab iniusta
 discernitur:
 quod omni-
 potentis Dei
 laudem &
 inter adver-
 sa confide-
 tur: quod
 non cum re-
 bus frangi-
 tur, non cum
 casu glorie
 exterioris
 cadit: sed
 in hoc magis
 qualis cum
 rebus fuerit
 demonstrat,
 qua & sine
 rebus robus-
 tius stat.
 Grego. Mor.
 in Job. l. 11.
 c. 18.

in the Valley of *Baca*,
 in teares and bitter
 sorrowes, when hee
 afflicteth thee and ta-
 keth away all earthly
 comforts from thee:
 'twas *Jobs* resolution,
The Lord gave, and the
Lord hath taken it, bles-
sed bee the Name of the
Lord: such is the pos-
 session of Christ, as
 that no externall e-
 state, no nor death it
 selfe can make that
 possessour unhappy,
 or any more take a-
 way his blessednesse,
 than the stormes wee
 feele on earth can
 shake downe the orbs
 of

of heaven : what ever
God taketh away , if
he take not himselfe
from thee , thou art
blessed, neither canst
thou be otherwise, no
not when thou see-
mest , to others and
thy selfe most mise-
rable : Therefore the
Psalmist (though in
bitternesse of spirit
and present affliction
he recounted his hap-
pinesse past) yet re-
calleth his affections,

** Why art thou cast down,
O my soule, and why art
thou so disquieted within
mee ? waite on God. For
indeed we may not be
in-*

Psal. 43. 11.

^b 1 Sam. 1. 8

ingratefull. ^b *Why weepest thou?* (said Elkanah to afflicted Hannah) *why eatest thou not? and why is thy heart troubled? am not I better to thee than tenne sonnes?* how much more may our blessed Jesus say to us (when wee turne our debt of praises into *dedolency*, and
^c our victory, for
^d which the Saints praise G O D, into mourning, and dejectednesse of soules) why mourn you thus, who have such interest in me? what ever G O D doth to the
 Saints

^c 2 Sam. 19

2.

^d 1 Cor. 15.

17.

Saints, 'tis best for them: the Physitian, better than the patient knoweth what is good and necessary for him: if it be sometimes best for a man to bee grieved with the^e lancer and cautery, how much better is it for a sinner to bee cured by afflictions?

'Tis a character of the blessed man, ever to praise the Lord: the^e wicked can never doe it: because they neither love nor serve the Lord: the sinner dishonoureth him

*e Putride
carnes ferro
curantur &
cauterio. D.
Hieronym. 2*

*f Laudantem
videt, quem
probas amā-
tem. Aug.
in Psa. 104.*

him in all his actions,
and therefore can but
subdoulously praise
him in words: Tis a
dishonour to a good
man, to have some
notorious lewd fel-
low praise him,
twere more honour
to have such a one
dispraise and con-
demne him: feldome
doe they condemne
any but the good, or
applaud any but
the evill, because
every one loveth his
like: he that knoweth
him (saide *Tertullian*
of Nero) might under-
stand, that hee con-
demned

*¶ Melius est
ut tu vitupe-
rares, quam
dolose lau-
dare. Aug.
in Psal. 119.
¶ Non nisi
grande bo-
num à Ne-
rone damna-
tum. Tertull.
adv. Gens.
¶ Quis e-
nim nesciat
nihil nisi
flagitiosum
in ore lau-
dari? Ierom.
l. 2. ep. 3.
Sabiniano.*

demned nothing but
 some great good ?
 when a wicked
 mouth (used to cur-
 sing, prophanation,
 and filthy talke) pre-
 sumeth to sing the
 praises of God, I may
 say (as ¹ *Mimucius Fa-*
lix, in another kind)
 how doth he violate
 the sacred Majesty of
 God, who would so
 please him ? * *Alexan-*
der would not suffer a-
 ny but apelles to take
 his picture, least by
 unskilfull hands his
 countenance should
 be misreported to po-
 sterity : with how
 much

i Quomodo
 Deum vio-
 lat, qui hoc
 modo placat?
 M. Fel. Ofla.
 * Edixit, ne
 quis ipsum
 alius quam
 Appelles pin-
 geret, quam
 Pyrgoteles
 sculperet,
 quam Lysip-
 pus ex are
 duceret. Plin.
 nat. hist. l. 7.
 c. 37.

¹ Psal. 50. 5,
14. 16.

² Eccles. 35.
9.

much better reason
doth G O D forbid
any but his Saints to
praise him, least they
that know him not,
should blaspheme &
thinke him evill
whom such men
praise? he therefore
that saith, ¹ *Gather my
Saints to gather unto me
-- offer unto God praise:*
saith unto the wic-
ked, *What hast thou to
doe to declare mine or-
dinances, and that thou
shouldest take my cove-
nant into thy mouth;*
*seeing thou hatest to bee
reformed?* praise is not
² seemly in the mouth
of

of a sinner : when
 the divell confessed
 Christ, ^b hee sharply
 rebuked those un-
 cleane spirits, and suf-
 fered them not to say
 that they knew him
 to bee the Christ ;
 'that we might know,
 such are not to bee
 heard though they
 speake truth, because
 they doe it to some
 evill end : and that
 Christ needed no such
 witnesses as both
^d professed enmity,
 and in their best pro-
 fession call the truth
 of Religion into que-
 stion ; for who would
 not

^b Mark. 3.
 11, 12.
 Luke 4. 41.

^c Μη δὲ
 μὴ τῆς
 κατὰ τὴν
 εὐημερίας.
 Theophylact.
 in Luc. 4.

διὸ οὐκ οὐκ
 θεῶν κηρύσ-
 σεσι, πρὸς τι-
 συν ὁμολο-
 γῶντες πλὴν
 ἔχθρας, ibi in
 Maub. 2.

e Noli bone
cantilene
tua obstrepe-
re moribus
malis — qui
laudati, be-
ne uiuunt —
laudatio im-
pii offendit
Deum. Au-
gustin. in
Psal. 146.

f Psal. 121. 2

not suspect that to be
evill, which the wic-
ked seeme to like and
allow. ? therefore if
thou wilt bee admit-
ted into this blessed
Queere, be thou * ho-
ly, that thou maist
truely praise God,
and trust in him,
which is the next
character of the blef-
sed man.

Blessed is the man
whose strength is in
thee.

Blessed are they whose
confidence and trust is in
the Lord. & My helpe
com-

cometh from the Lord
who hath made Heaven
and earth, saith the
Saint: Some put their
trust in Chariots and
some in horses; but wee
will remember the Name
of the Lord our God. And
good reason: for

3 Psal. 20. 7

1. They who trust in
the Lord shall be as mount
Sion, which cannot be
removed. This is a
trust which cannot
deceive.

2 Psal. 135.
1.

2. None but the
Saints which are the
sonnes of God can
trust in him: the re-
probate (though he
may have a false con-
fidence

1 Psal. 9. 10.

^k *Matth.* 13.
20, 21.
Luke 8. 13.

^l *Isai* 63. 16.

^m *Psal.* 103.
13.

ⁿ *Rom.* 8. 14,
15, 16.

^o *Rom.* 5. 1, 2

^p *Eph.* 2. 18

fidence for a time, as he may have ^k a temporary faith) knoweth what he must expect, and therefore beholdeth God as an angry judge: but he is the just ^l mans father: and not onely ^m pittieeth him as a tender father doeth his childe, but ⁿ giueth him the spirit of adoption to lead him, and assure him that hee is indeed a child of God.

3. They only have
• accessē through faith unto his grace, by the ^p spirit which dwel-

dwelleth in them,
 they have peace with
 God who are justified
 by faith in Christ.
 God will no more re-
 member their sinnes
 and iniquities, and
 therefore ⁹ they may
 bee bold to draw
 neere *in assurance of*
faith to the Throne of
grace, Christ being
 their advocate to ap-
 peare alwaies and to
 mediate for them.
 He ever offereth up
 their petitions for
 them *upon the golden*
Altar (his precious
 merits) which is be-
 fore the Throne of
 God.

4.He

⁹ Heb. 10.
 17, 22.

⁹ Revel. 8.3

[Psal. 91.]

11, 12.

* Psa. 34.7.

u 2 King. 6.
16.

* *Epb. 1.13,*

14.16.4.30

Rom. 8. 23.

2 Cor. I. 22.

Galat. 4, 6.

7.

1. Quem: d. n. aduam enim nobis arrabonem spiritus reliquit, ita & a nobis arrabonem carnis accepit, & vexit in caelum, pignus totius sumus: illuc quandoque redigenda: secura effo: Caro & sanguis, usurpatis & calum & regnum Dei in Christo. Tertull. de resur. carnis. c. 51.

4. Hee giveth his
r Angels charge over
them: and they pitch
their tents round a-
bout them: so that
when they seem most
forlorne, they that
are with them are
more than can be a-
gainst them.

5. Hee hath not onely given them^e the *first fruits of the Spirit, the earnest of his covenant*; ⁷ but ascending into Heaven, he hath

taken

taken up with him
an earnest and pledge
of their flesh and
blood, which shall
through him at last
possesse the same
blessed inheritance
with him.

6. There can bee
no sure trust in any
other : all earthly
things are subject to
the Lawes of time,
and therefore to sud-
den and continuall
changes: Thou that
risest cheerefully in
the morning, ^a know-
est not what the late
evening may bring.
There are many
F chan-

*a N. scis
quid serus
vesper ve-
bat.*

^b *Dan.* 4. 27
30.

^c *Dan.* 5. 1,
2, &c.
5. 30.

chances in this life, & one certaine change in the end thereof: Looke on proud^b *Nebuchadnezzar*, ostenting his magnificent *Babel*, built for the honour of his Majesty; while the word was in the Kings mouth, the voice from Heaven told him his Kingdome was departed from him; and the very same houre was it fulfilled. Looke on prophane *Beishazzar*, feasting with a thousand Princes drinking in the impropriated vessels

sels of the Temple of
Ierusalem an unknown
 hand writing a terri-
 ble doome upon the
 wall, and the same
 night executed. Be-
 hold the rich man,
 projecting for greater
 barnes, singeing a re-
 quiem to his soule, but
 presently hearing,
*Thou soule, this night
 shall they take away thy
 soule*; and thou shalt
 in these examples see
 a true scene of hu-
 mane changes.

The * flowers are
 Emblems of our ^fpre-

*ostendis: sed aviditas pulveris ab aspectibus retra-
 hit. Gregor. Moral. in Iob. l. 11. c. 27.*

d Luke 12.

19.

c Iob 14. 2.

*Vita itaq;
 in carne flus
 infans est.*

— homo e-
 nim more

floris proce-
 dit ex occul-
 to; & subita

apparet in
 publico; qui

statim ex
 publico per

mortem re-
 trahitur ad

occultum.

*Carnis nos
 viriditas*

g Mat. 6. 29

h Aristot.

i Ionah 4. 6,
7.

sent lives, now sweetly flourishing in the vigour of their youth, vying beauty with the fairest *Rachels*, and lustre with the most magnificent (*Esau* in all his glory, was not arrayed like one of these.) presently cropt and withered. An^h Ephemerou, whose whole story is but, *oritur, moritur*, such is man; A morning vapour, w^{ch} a little heate dissolveth; such is man. A *Tongue* Gourd, in the height of the owners joy, smitten and withered.

thered quite away ;
such is man.

1. O vaine hopes
of men , and idle
thoughts, how often
doe you beguile us ?
how often are you
broken in the middle
of your flight; or like
ceiled Doves, mount
till you die ? or like
* *Pharaohs* Chariot
wheeles, there falling
off , where wee are
most deeply enga-
ged in the returning
floods of sorrowes ?
vaine confidence in
riches : ¹ they ebbe
and flow uncertaine-
ly : their gliding
F 3 streames.

* *Exod. 14.*
25, 27.

1 *Fluxa est*
divinarum
natura, &c.
Basil. in
Psal. 61.

streames continually
change their masters:
this field is thine to
day, to morrow it
passeth to another:
looke upon this place;
how often have these
mountaines changed
Lords, and these hou-
ses, owners? all earth-
ly goods, at the last
houre of our lives,
shall (like *m Eliab*
mantle, in his ascen-
sion) fall from us to
some others use: vaine
confidence in any of
the sonnes of men:
the wise, the illustri-
ous, the noble, the
vertuous, the strong,
the

m 2 King. 2
13.

the faire, the chaste,
the lovely, the young,
all die : experience
teacheth it : one day
tellet another, one
night certifieth ano-
ther (I would we had
wanted this daies ex-
ample) none are ex-
empted, let us not
therefore strive with
our Maker, but hum-
bly subject our hearts
and affections to his
blessed will, who ever
will doe that which
shall bee best for us :
let us consider that
tis our owne fault
when we are to dis-
consolate, if wee will

F 4 needs

• *Fixis rationibus peraguntur res eius, & quod semel decretum est fieri, nulla potest novitate immutari*
Arnobius.
advers.
Gent. l. 2.

needs build on any but God, that ground failing us, our hopes are broken: but the foundation of the Lord remaineth sure: his immutable decrees are certaine, and shall take effect at the appointed time.

2. Examine thy trust in God, whether it be faithfull before the time of tryall: many professe confidence, and yet in tryals it faileth them. Examine therefore first, whether thy trust be grounded on God's Word;

Word : that onely is
infallible, and cannot
deceive: the confi-
dence which crosseth
this, must needs faile,
because this cannot :
if an incorrigible sin-
ner, trust to ^b impuni-
ty : that confidence
must faile him : if any
man trust in wrong
and robbery ; that
confidence must faile
him, because Gods
justice cannot : if any
man trust in lying va-
nities, hee forsaketh
his ^c owne mercy. If
any man make him-
selfe rules of wise-
dome, and counsell,
F 5 against

^b *Deut.* 29.
19, 30.

^c *Jonah* 2. 8.

against the revealed will of God, and trust therein, (were those counsels as profound as *Achitophels*) the Lord will infatuate and make them voyd. If any man will trust in riches, or in his heart serve idols: his trust against Gods Word, must faile: *they that make them, are like unto them, and so are all they that put their trust in them*: all senselesse: when the ^d line is stretched over the idoll, when tis hewed, finished, adored, it perceives not: it can-

*Nec sentit
sua nativi-
tatis injuri-
am — ita
nec p-^{ro}-
p-^{ter} sua
de vestra
veneratione
et c. Mixt.
Ecl. q. f.*

cannot defend it selfe:
when, the birds sit on
their heads, and spi-
ders derive their slen-
der webs from their
mouths (* more rea-
sonably judging of
them, then superstiti-
ous men) they feele
it not. Tis not easie
to resolve, which was
the most unreasona-
ble and ridiculous
custome of heathens
setting dogges, † and

e *Quanto*
verius de
diis vestris
animalia
mula natu-
raliter j. di-
cant? non
sensire eos
sciunt, vo-
dunt, insul-
tant, insi-
dent: ac nisi
obligatis, in
ipso Dei ve-
stri ore ni-

discant: athena vero faciem eius intexunt, & de
capite suo se a suspendunt. Minut. Fel. Octav. † Est
& anseri vigil cura Capitolio testata defenso; per
id tempus canum silentio proditis rebus: quam-
obrem cibaria anserum, censors in p. in. locant.
Plin. nat. hist. l. 10. c. 22. vid. ib. l. 29. c. 3. f. & c. 4.
init.

geese.

& Nam de
 Senonibus
 quid loquar?
 quos Capito-
 lii secreta
 penetrantes,
 Romana re-
 liquie non
 eulissent, nisi
 eos pavidus
 anser strepi-
 pitu produ-
 disse: & en-
 quales tem-
 pla Romana
 praesules ha-
 bent! ubi
 tunc erat
 Jupiter? an
 in anserem lo-
 quebatur?
 Ambrosius ad
 Valentia-
 relat, Sym-
 machus re-
 spondet.

geese to keepe their
 Capitoll and Gods;
 or s senselesse gods to
 keepe their bodies,
 soules, lives, and
 states.

2. Whether it bee
 built upon that which
 is unchangeable: *Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lords for he, shall be like the heath in the Wildernesse. - Blessed be the man that trusteth in the Lord, - for hee shall bee as a tree planted by the water, - her lease shall be greene, and shall not care for the yeere*

of

of drought, neither shall
cease from yeelding fruit.

Iere. 17. 5, 6, 7, 8. That
failers trust must
faile, who in the
storme, layeth hold
on a loose rope. If a
man trust in Phisiti-
ans as *Asa* did, *2 Chron.*
16. 12. to an Egyptian
confederacie, as *Ioha-*
nan and the Captaines
of the host would
doe, *Ier.* 42. that trust
shall faile, and this
prove but a staffe of
reed, *Ezek.* 29. 6. If a
man trust in riches, as
that wealthy foole in
the Gospell did, *Luke*
12. 19, 20. If in
strength

strength of armies, and prosperity, as *Vzziah* did (when he was strong, his heart was lift up to his destruction. 2 *Chron.* 26. 16.) they shall not helpe in the day of affliction; and the Lord will breake these: if a man trust to his owne counsels, or assistance of friends, hee may have those prove like *Achithophels*, and these like *Jobs miserable comforters*. If a man trust in any thing in this life, or life it selfe, it must faile: * *I thought I hope the*

* *Job* 17. 13
14.

the grave shall bee mine house, and I shall make my bed in the darke. I shall say to corruption thou art my father, and to the worme, thou art my mother — all things under the Sunne are subject to change: there can bee no sure trust in them.

3. Examine whether it be a firme and continuing trust: not onely when thou art prosperous, but appearing in the greatest of afflictions.

Though he slay me, yet will I trust in him, said Iob. This is true confidence

Iob 13. 15

• *Nunquam
est patientia
virtus in
prosperis; ille
autem est
verè pati-
ens, qui &
adversis
atteritur,
& tamen
a spei suae
rectitudine
non incur-
vatur.* Gre-
gor. mor. in
Iob l. 11.
c. 18.
d Iob 6. 16,
17.

fidence, which will hold the fiery tryall: and true patience, which will endure adversity. Tis not the trust of the blessed, which, like that seed which fell on stony ground, cometh up and dureth but for a season: *Matth. 13. 21.* or like the ^d rivers which are ranke in Winter, but in time are dried up with heate and consumed: and when it is hot, they faile out of their places. Which least appeare when wee have most need:

As

As those *stellæ cadentes*,
 were never any part
 of the celestially orbs:
 so that trust which at
 any time faileth, was
 never true. To him
 that ^e persevereth un-
 to the end, are all the
 promises : resolve
 therefore to trust
 in the Lord in every
 estate, and that shall
 demonstrate thee
 blessed.

So we come to the
 last character of true
 blessednesse, Sinceri-
 ty of heart : *And in
 whose heart are thy waies.*
 Not mans own waies,
 but the commande-
 ments

• *Mat. 24*
13, 46.
Revel. 2, 10.

Isai. 55. 8.
Galat. 5. 19,
20.

ments and waies of
God: ^f My thoughts
are not your thoughts,
neither are your waies my
waies, saith the Lord.
The waies of man are
the workes of the
flesh, Adultery, fornication,
uncleannesse, wantonnesse,
idolatry, witchcraft,
hatred, debate,
emulations, wrath, contentions,
seditions, heresies,
envy, murders, drunkennes,
& such like: but the way of God,
is the fruit of his Spirit, love,
joy, peace, long-suffering,
gentlenesse, goodnesse,
faith, meekenesse, temperance.
Concerning the
wic-

wicked, 'tis said, their inward parts are very wickednesse: *The* ~~foole~~ *foole* said in his heart, *there is no God.* ^h The rich man thought with himselfe, I will build greater barnes: there was the way of the world in his heart: but the way to blessednesse is Gods way: the ⁱ narrow way of faith and obedience to all his commandements, & (that which is not the least difficulty) constancie therein. *Hil-* *larie* saith well, ^k a way is that which is a beaten

^g Psal. 14. 1
^h Luk. 12.
17, 18.

ⁱ Math. 7.
13.

^k *Scnitam*
esse qua
erita est.
^m Ps. 118.

beaten path : 'tis not
a pace or two, which
maketh the way, but
a constant walking
the same way. The
hypocrites heart is
like an anvill, for a-
ny thing to be forged
thereon : like a thea-
ter, on which is repre-
sented, sometimes the
Saint, sometimes the
Devill : like a mer-
cenary presse, whose
Letters are somtimes
set for holy pages,
sometimes for impi-
ous and lascivious
pamphlets. But our
present character is
of Gods waies in the
blef-

blessed mans heart:
 in this way was *Enoch*
 walking with God,
 till he was translated.
 Some goe a little way
 willingly, but like
 * *Orpah*, are easily per-
 swaded to goe backe
 to *Mosb.* You may
 sometimes finde *Saul*
among the Prophets: 'tis
 but for a fit; you
 shall after have him
 at *Endr.* You may
 finde *Indas* among
 the holy Apostles:
 'tis but a flash; you
 shall have him after-
 wards with the High
 Priests, felling his
 Masters blood. Mad
 men

* *Ruth. I. 14*

men have their *lucid intervals*: the worst have some better fits, and resolutions, but in the blessed mans heart are the waies of God.

^b Rom. 2. 29

^c Job. 2. 47.

Not in the tongue, and outward semblance onely: ^b hee is an Israelite, which is one within. Such a one was ^e *Nathanael*, in whom was no guile. 'Tis the sincerity of the heart, which is the seale of the covenant of God, and marke of the blessed man. All is, as is the heart to God: some

some (like that *Asel-
lus piscis*) have *Cor in
ventre*; as saith the
Apostle, *Phil. 3. 19.*
Whose God is their belly.
Some have the world
and riches there: *If
riches increase, set not
your heart upon them:*
they are the thornes
which commonly
choke up the seed
of Gods word: there
is a lawfull posses-
sion; the danger is
for him that will bee
rich, 1 *Tim. 6. 9.* there
is a good use of ri-
ches; the danger is,
if a man trust in
them, or fixe his
heart

¶ Clem. Al. 9
P ed. l. 2. c. 1
fine.

ε ἕκ ἐστιν
ὅτι ὁ αἰὼν
ἐστὶν συλ-
πνίγει, ἀλλ'
ἡμεῖς μὴ
τῷ αἰῶνι
ἐσθ' ὁ πλῆ-
τθ', ἀλλ'
ἡ ἀπατη-
τὴ ἐστὶν ὁ
πλῆτθ'
γὰρ ὅταν
αὐτοὶ πλῆ-
συνται, ἀλλ'
αὐτοὶ
τὸν λόγον.
Theophylact
in Mat. 13.

heart upon them :
 there is a good use of
 thornes ; if they bee
 orderly set about the
 field , they make a
 good fence ; the mil-
 chiefe is, if they grow
 up in it. Such are ri-
 ches , good in any
 place , but the heart
 of the owner. But
 thou blessed man ,
 have the feare , love
 and worship of God
 in thine ^f heart, there
 all is sincere : doe
 not thou desire to
^z seeme more than
 thou art, because the
 searcher of hearts be-
 holdeth all thy waies.

From

*f Verus cul-
 tus est in
 pectore.
 Arnob. l. 4.
 adv. Gent.
 g Nec appe-
 tas ultra
 videri
 quam es,
 ut possis ul-
 trasse
 quam vi-
 deris. Greg.
 l. 4. ep. 58.*

Fronti nulla fides : a very hypocrite may have the waies of God in his externall behaviour, and yet be but like an ^h *Ægyptian* temple, with a reverend comelineſſe without; but if you examine the inside, you ſhall finde a cat, a goat, or ſerpent, in ſtead of a God. Such Chriſt ſtileth painted Sepulchers, which have ⁱ onely an inſcription, & name of ſanctity, no more.

Thou muſt have theſe aſcensions of heart, to thinke of
G God,

*h Clem. Al.
P ad. l. 3. c. 2
Inis.*

*i Tō μὲν
ὄνομα
ὑποφ.
γραμμένους
ib. Strom. l. 4.*

God, if thou wilt be blessed. The more *Moses* conferred with God in the mountaine, of the more divine countenance was hee: the more thou thinkest of God, and conferrest with him, the more like him, the more blessed shalt thou be: which that thou maist doe, * love him, speake to him in frequent prayer, and study his word, ¹ which sheweth destruction and unhappinesse in our owne waies, but life and blessednesse in his

*k Quanto
plus ama-
veris, tanto
plus ascen-
des. Aug.
1 Rom. 3. 16,
17.*

his. ^a For if yee live
after the flesh, ye shall dy---

in Rom. 8. 7.

But as many as are lead
by his spirit, are the sons
of God. Once ^a the

in Num. 7.
89.

soft voice whispered
from the mercy seat,
to declare all things
which he would give
in commandement to
the children of *Israel*.

Exod. 25.
22.

Once the cloudy pil-
lar lead them in the
way, but now the
word of God, the
holy Scripture, is our
oracle, and cloudy
pillar. The Arke,
which the Priests
bare, ^o went before
Israel into *Canaan*.

o 1st Th. 3. 6.

G 2

Why

p *Math. 2. 9*q 2 *Tim. 3.*
15.

Why they first? why not the prudent Magistrates? why not the armed legions? that wee may know that there's no entering into the heavenly rest, true blessednesse, but by following the Arke of GODS testimonie, which the Priests beare before the people, the word of God: this is as that p starre, which lead the wise men to Christ; this is q able to make a man wise unto salvation, and therefore blessed: this is as that river
* if-

• issuing from the threshold of the house of God, every thing that liveth by it, shall grow and bee fruitfull: to this the Saints resort, as doves to the waters: let us all sit downe by this, that as wee goe the way of all flesh to death, wee may with the same paces goe the way of all the blessed to eternall life.

To you that mourn for the deceased, is my last addresse. ^b *Iacob* sorrowed for his loved *Ioseph*, when he

G 3

had

^a *Ex. 47*
1.9.12.

*Meritur
omne quod
nascitur.
Minut. Fel.*

^b *Gen. 37.*
31.34.

Gen. 48.
26, 27.

17bes. 4.
13.

had seene his coat dipped in blood : but when hee was assured by the *Chariots*, which *Ioseph* sent to carry him, that hee was alive, and happily honoured in *Pharaohs* court, then the spirit of *Iacob* revived. 'Tis your great losse which you bewaile, and Christs teares at *Lazarus* grave warrant an holy mourning for the dead : yet not beyond faith and reason: *Sorrow not even as other that have no hope.* Faith must stay excesse : and in rea-

reason, • setting our
 owne interests aside;
 why should wee
 mourne for them that
 are blessed? Some
 ancients, which knew
 no more but rules of
 reason, wont to cele-
 brate their friends
 Natalls with mourn-
 ing, because all are
 borne to miseries, but
 their Funeralls with
 rejoycing, because in
 death they rested. If
 this our deceased Si-
 ster could heare and
 reply, would she not
 cry from Heaven,
 Weepe not for mee,
 for I am blessed? the
 whole

*e Dolend. m
 est quod no-
 bis est. d. rap-
 tus sit: con-
 solandum
 quod ad me-
 liora transi-
 erit. Ambros.
 de Valentin.
 orat.
 f Clem. Al-
 citat. Empe-
 doct. Euripi-
 dem, &c.
 Strom. 1. 3.*

s Ps. 128. 1

h Mat. 5. 9.

whole course of her life proclaimeth it: *Blessed is every one that feareth the Lord*—I am confident to say, shee did so. *Blessed are the peace-makers*: to what controversy did shee ever approach, but like the Dove to the Arke, with overtures of peace in her mouth? *Blessed are they that have Unity with God and his Church*: Shee was a constant lover of the Saints, and the place where Gods honour dwelleth. The blessed praise God: it was

was her constant practice: witnesse this Psalme, often in her mouth, and one of the last shee sang among the living. Is confidence in God a marke of the blessed? her conversation sounded out, *Whom have I in heaven but thee* — her last, *Lord, Lord*, expressed with breaking heartstrings and an expiring spirit, when death shut up her senses by a suddaine arrest, witnesse for her. Is it happinesse to have the waies of God in the

the heart: I am confident, that malice it selfe never layed on her the imputation of hypocrite. Excuse mee in the abridgement which I now gather. I know the light of one starre obscureth not another, because all borrow from the same Sun; neither doe the due praises of one Saint derogate from another, ¹ seeing all receive of one God. She ^k was an ornament of women, a paterne of vertue; a blessed child to her parents:

1 I Cor. 4. 7.

κ τὸν αἰκλῶν
κόσμον,
ἐν τῇ
καὶ ὁ δὲ
μα. κατ.
ὁ αἰ. 11.

a faithfull *Sarah* to
her husband : a *Ly-*
dia to the word of
God ; a *Dorcas* to the
poore widowes and
orphans : a *Martha*
to strangers : to all, as
Nazianzenus Gorgonia,
Citrà supercilios pudi-
ca. Therefore blef-
sed, shee now resteth
in Christ, and her
workes follow her.
Which that wee may
likewise do, the good
Lord teach us all so
to live, and number
our daies, that wee
may apply our hearts
unto wisdom, wher-
of his feare is the be-
ginning

1 *Act.* 16. 14m *Act.* 9. 36
39.

She was
none of
them, of
whom *Cl.*
Alexandri-
nus said,
puerum Or-
phanum non
admittunt,
que psitta-
cos & cha-
radrios enu-
trunt. Ped.
l. 3. c. 4.

ginning, and eternall
salvation the end and
consummation: heare
us O Lord, and have
mercie upon us,
through the merits
of thy Son; our blef-
sed Lord and Saviour
JESUS CHRIST, to
whom with thee, O
Father, and the Holy
Ghost, be all honour,
praise, and glory as-
cribed in heaven and
earth, now and for
ever. *Amen.*

FINIS.

*Perlegi Concionem hanc Fun-
brem, cui titulus est, Chara-
cters of true Blessednesse: e-
amque Typis mandavi permitto.*
Dec. 2. Sam. Baker.